



A JOURNAL OF PRACTICAL REFORM, DEVOTED TO THE ELEVATION OF HUMANITY IN THIS LIFE, AND A SEARCH FOR THE EVIDENCES OF LIFE BEYOND.

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## GEMS OF THOUGHT.

Joys are our wing; sorrows are our spurs.—Wichter.

A natural king looks royal at the plow.—Theodore Parker.

The heart must be beaten and bruised and then the sweet scent will come out.—Byron.

The sufficiency of my merit is to know that my merit is not sufficient.—St. Augustine.

The more originality you have in yourself, the more you see in other people.—Pascal.

There are those who never reason on what they should do, but on what they have done.—Fielding.

Leisure for men of business, and business for men of leisure, would cure many complaints.—Mrs. Thrale.

When one composes speeches with a view to shame her neighbors, she should speak them to a looking glass.

A man that studieth revenge keepeth his own wounds green, which otherwise would heal and do well.—Bacon.

"The toiler bent Above his forge or plow may gain A manlier spirit of content, And feel that life is wisest spent, Where the strong, working hand makes strong the working brain."

Those who attain any excellence, commonly spend life in one pursuit; for excellence is not often gained upon easier terms.—Dr. Johnson.

Contest not a point merely because you are in the right and another in the wrong. Out of such contest spring dissensions and enmity.—Bentham.

If your heart is larger than your head you injure yourself, and if your head is larger than your heart you injure your neighbors.—Atchison Globe.

God asks no penance but a better life. He purifies by pain—He only 'tis A remedy too dangerous for our Blind pharmacy. Lo! we have tried that way, And borne what fruit, or blossoms even, save one Poor passion flower! Come take thy happiness; In happy hearts are all the sunbeams forged That brighten up our weatherbeaten world. Come back with me—come! for I love you—come! —Edward Rowland Sill.

Tears hinder sorrow from becoming despair and madness; and laughter is one of the very privileges of reason, being confined to the human species.—Leigh Hunt.

We are either the sower that sows and corrupts, or the light that splendidly illuminates, and the salt that silently operates; but being dead or alive, every man speaks.—Dr. T. Chalmers.

He who never changes any of his opinions never corrects any of his mistakes; and he who is never wise enough to find out any mistakes in himself will not be charitable enough to excuse what he reckons mistakes in others.—Whitcomb.

## Questions Answered.

BY W. J. COLVILLE.

### EDITOR OF GOLDEN GATE:

By kindly allowing space in your columns for the following questions and answers you will greatly oblige a number of your readers, as well as the immediate questioners, as there is great interest manifested just now in these particular themes.

QUESTION.—What are the main points of difference between Spiritualism and Theosophy?

A.—The main points of difference between what commonly passes under the name of Theosophy, and what passes under the name of Spiritualism may be quite essential, yet at the same time, true Theosophy may be identical with true Spiritualism. Theosophy, as everybody probably knows by this time, only means divine wisdom, or knowledge of divine or purely spiritual truth. The word Theosophy was used long ago in London by students of the writings of Swedenborg, who formed themselves into a Theosophical Society very early in the present century. Theosophy has, properly speaking, very little to do with the peculiar oriental theories now so much associated with it in the popular mind, as such theories are for the most exoteric or external, while anything to be really Theosophical must necessarily be esoteric or interior. Truly theosophical literature deals with the higher spiritual life of man, with such celestial verities as have a direct bearing on the spiritual growth and moral development of the human race, while speculative points of a controversial character, are always lightly dismissed by true Theosophists whose aim is not to inculcate extraordinary dogmas concerning post-mortem existence, but to assist in calling forth the dormant spiritual energy of the race. The Aryan Theosophical Society starts right and builds on the rock when it lays down universal brotherhood as a base, but having started thus well, it may not always steer clear of errors on its forward march, and some of the peculiar theories recently discussed in the GOLDEN GATE and gathered from Mme. Blavatsky's "Key to Theosophy," can hardly be said to follow naturally from the premise of brotherhood, or to conduce in any special degree to the spiritual evolution of mankind.

Theosophy rightly defined, is that system of thought and practice which acknowledges the unlimited capabilities of every human soul, and strives diligently to develop them in "Ghost Land." The Berlin Brothers represent a phase of Occultism, but not Theosophy, so with many alleged exponents of Theosophy to-day in this country and elsewhere, Occultism is elevated at the expense of Theosophy. Mr. Sinnett's books, particularly his novels, teach far more occultism than Theosophy, still every once in a while the reader comes across truly theosophical passages. Before one can definitely answer as to the difference between Theosophy and Spiritualism, both terms must be logically defined, and then used in a reasonable manner. If the questioner means, Does Theosophy recognize communion with the "departed" under suitable conditions, we answer emphatically, yes; the only conflict between avowed Theosophists and avowed Spiritualists, arising from the fact that both are as a rule, too impatient and superficial, and, consequently wrangle over the surface of a subject, instead of seeking to sound its depths. Spiritualism and Theosophy melt into each other and are essentially and ultimately the same. All the best spiritualistic literature is eminently theosophical, the untheosophical phases of Spiritualism are not endorsed by any of the really great minds connected with the spiritualistic movement in any part of the world.

Q.—In the GOLDEN GATE of December 7th is an article entitled "Labyrinthian Mazes," being a criticism upon Madame Blavatsky's book, "The Key to Theosophy." Is it a correct exposure of her teachings? If so, it differs very greatly from a Spiritualist's idea of spirit-life and influence.

A.—The article referred to does not materially misrepresent Mme. Blavatsky's opinions as set forth in "The Key to Theosophy," but those opinions are not necessarily theosophical in the highest sense. The views criticised in that article are oriental theories containing germs of spiritual truth; to a metaphysical person who has had any experience in mental treat-

ment and who has enjoyed actual spiritual experiences independent of extraneous mediumship, they appear like uncracked nuts requiring nut-crackers to open them before their kernels can be found and partaken of as food. Our views of Devachan are quite different from those alluded to, and with all deference to Mme. Blavatsky, we beg to differ on certain points; but difference and denunciation are widely different things; we will not denounce the highly gifted writer of "The Key to Theosophy," who has been often, most falsely and shamelessly maligning by persons from whom better things might fairly have been expected; but if a man or woman, no matter how learned and excellent he or she may be, puts forward certain ideas inconsistent with facts, is any sane person obliged to accept them? Certain oriental teachers do hold and stoutly advocate the theories to which the Editor of the GOLDEN GATE, and many other persons so strongly object, but the truth of a doctrine must be established on the basis of spiritual experience.

Q.—In the report of a funeral service so beautifully conducted by you in Portland, I read that when our friends have passed away they are beyond the realm of sense perception, and they know no longer of material things, and only know us spiritually. How then can we account for the hundreds of messages, apparently from the spirit world, regarding material things, warning people of dangers, foretelling disasters, moving furniture, etc.? If they have no knowledge of material things, how can they do all of these, or is it all an error? Also, you have often stated that "God is of purer eyes than to behold iniquity." Did you mean that God does not know about the wickedness there is and always has been on the earth? Will you please, at some convenient time, explain a little more fully, and oblige an earnest student?

A.—We do not teach, and have never taught that all who pass from earth are incapable of mingling with mortals and helping them to transact worldly business; on the contrary, we have always declared that there are innumerable minds yet on the earthly plane of thought and affection, who are fully as much interested in material affairs as they were prior to laying aside the physical form. What we did and do affirm, is that those who are really prepared to enter upon the enjoyments and occupations of a higher life, are completely unconcerned with material things, they having outgrown all affection for the outward side of existence. Now at this point we wish to take respectful issue with some statements in Mme. Blavatsky's "Key to Theosophy," which the editor of this journal has recently commented upon.

Mme. Blavatsky seems to teach that in almost every instance when a soul passes from its earthly form it arrives at once at a condition of perfect rest and satisfaction, even though that Devachanic state is declared to be one of illusion. Now when spiritual light breaks in upon this subject, we shall all realize the truth as opposed to this error. No illusive condition is in harmony with real enjoyment, nor can those who are deserving of suffering and therefore require the discipline it affords, be lulled into fictitious repose by getting rid of their material bodies. In every instance the individual who has laid aside the mortal frame, simply goes on living; he starts at the exact point to which his previous development has carried him; therefore, there can be no more uniform experience beyond the grave than on earth. Consider for a moment why people die and how they die. Many deaths are occasioned by accidents and dissipation; many are distinctly due to ignorance and folly, and some proceed from crime. Now the physical tenement being dissolved, its former occupant is the very individual he was before; his own moral and mental status must regulate his happiness or sorrow in the beyond. It is consequently absurd to indulge in false sentiment or to torment ourselves with groundless fears concerning the departed. There is but one law which operates everywhere at all times. We sow exactly what we reap, though we do not usually analyze and cannot always understand the processes of sowing and reaping. In the address referred to by your questioner (printed in GOLDEN GATE Nov. 23d.), we were alluding to the condition of those who had risen superior to earthliness, and were ready to enter upon a state of greater blessedness than the one they had left on earth; these we declare are no longer affected by the sight of human misery. They do not suffer from a knowledge of mortal woes for they do not witness them. How then, it may

be asked, are they capable of ministering helpfully to their friends yet on earth? We answer there are two kinds of sympathy, and two distinct ideas current in the world to-day concerning how to help those in distress. True sympathy elevates the one whom it blesses; false sympathy participates in grief without removing it. In a recent article in the *Banner of Light*, bearing on reformatory topics, an able writer contrasts Count Tolstoi's position with that of further-seeing philanthropists, with a view of proving that the true reformer is not he who goes down to share his brother's misery, but he who lifts a degraded brother to a higher level.

Now, sentimental people are constantly divided between difficulties; they either imagine that bright and happy souls in the enjoyment of celestial life, know nothing of them, and are unable to minister to them, or they fear lest the angelic ministers may be saddened at sight of earthly woe. Both positions are false, and in replying to both we will seek to throw a little light on Devachan. All who have studied metaphysical healing will be aware that healers declare that they are successful with their patients only as they can banish the thought of care and disease from mind, by directing thought to spiritual truth. Now everybody recognizes infection in some way, to some extent. We have been perpetually told that diseases are contagious, and we have retorted that health is far more contagious. Sorrow is contagious, but joy far more so. Now people who drape themselves in heavy crepe, shed bitter tears over graves and go about paying visits of condolence, are shutting themselves out from the light of spiritual revelation, as they are confining their thoughts to a bodily loss, and thereby concentrating their attention upon what is dead. Those who are always crying with others over mutual misery, as well as those who incessantly enlarge upon human frailty and lament over the fearful prevalence of sin, are doing next to nothing to alleviate distress or purify morals. On the other hand, those who can lift their thoughts from earth to Heaven, who can live in an atmosphere of peace and joy, are the world's true benefactors, for it is surely a thousand times kinder to lift sufferers into an atmosphere of joy than to go down into the depths and share their misery. Take an example of true spiritual ministry—a lovely soul, ripe for a higher life, has passed away, leaving behind friends who sincerely mourn their earthly loss.

One night one of these weeping friends has a lovely vision of spiritual life and wakes in the morning stronger and happier than he has ever felt since the hour of his bereavement. Where has he been, what has he seen, what has changed his mental condition so beneficially? Surely no delusion, but an actual vision of spiritual life. While the body is sleeping peacefully the soul often wanders in spiritual realms and enjoys sweet communion with the dear departed; after such experience mourners awake happy and peaceful; the sting of sorrow has been extracted and the poignancy of grief is gone. In the Devachanic state there are no illusions but the blessed ones who have attained that state of rest and are no longer in *Kama Loka*, or the purgatory of the earth's atmosphere, actually behold and converse in spirit with their friends whose mortal bodies are yet on earth. When sleep is understood from the spiritual standpoint, the mystery of double consciousness will be explained and we shall no longer flounder about among theories which though basically true are loaded with false attachments. If true Spiritualism were substituted for a vulgar desire to drag the spirit world into the stock exchange; if all who sought counsel through mediums were in search of spiritual truth instead of inquisitive concerning questionable material affairs, those misleading communications relative to business which are now so common would quickly be superseded by a practically valuable spiritual revelation. It rests with Spiritualists and all who consult mediums to determine on what plane they shall seek communion with the unseen; but once for all let it be affirmed, the higher intelligencies are interested in the true welfare of humanity only and will not serve petty ambitions.

"God is of purer eyes than to behold iniquity," is a bible quotation which, we take it means that the infinite spirit actually knows nothing of sin, sickness or death. God punishes no one, but

sin punishes the sinner. We can never understand why this statement should be found perplexing, as it exactly accords with universal human experience. For example, a man does an injury to himself, no one sees him cut his own hand, but he suffers through his act, owing to the operation of unchangeable law which Buddhists call *Karma*. Now, as every individual has to live in the thought atmosphere he has himself created, his condition is not due to any reward or punishment for good or evil, as those terms are generally understood, but is the inevitable outcome of his own mentality. Neither happiness or misery are properly attributable to circumstances, but to inward state; those who sin suffer because they sin, and the suffering wears out the sin. The real being of every man is divine, the unchangeable essence of all life is pure, and as God can only see the real being, God cannot know anything save what pertains to the real being. If we become Godlike, "pure in heart," we see God, not as a personality, but as the principle of life in every expression of being. To rise to a state where we can see good in every one, is to reach a point where we can bless all, and be cursed by none. The gist of our teaching is that as we rise superior to the love of externals and to thoughts about them, we shall make discovery of real being; then shall we see the good in all everywhere, and by seeing it and speaking to it, shall we bless all with whom we come in contact, and in doing good we shall be always happy.

(Written for the Golden Gate.)

## A Question Answered.

BY W. E. HUNTINGTON.

Many have long wondered why Christ uttered the words, "My God why hast thou forsaken me?" and have vainly endeavored to account for, and explain away the mystery surrounding them. Leading divines in San Francisco, in their printed sermons, have confessed that they are obliged to give this point up—the desertion by God of his faithful Son in his last trying hour. Madame Blavatsky, (a great light and a hard worker for the truth certainly), has attempted to overcome the difficulty by what I call a twisting or perversion of Scripture, claiming that the word translated *forsaken* should be rendered *glorified*. This satisfies me not; if it satisfies others well and good.

I take the text just as it stands, and out of the abundance of the heart, the mouth speaketh. Christ being a representative of the universal mind must, of necessity, be familiar with all states of mind.

Now it is a very severe trial or test for the highest to sympathize with the lowest, for the first to sympathize with the last. But Christ in coming into the *athestic state of mind*, had but one step lower to descend and that was the state of the dead; so we see it was entirely proper, and fit, and correspondent, that he should be in this state of complete loneliness and cry out in the anguish of his great soul as he did, and at that time just before the death of the body. I hold that all the Masters are acquainted with, and have pity for the state of the *agnostic*, the *infidel*, the *atheist*. Men living their first lives as men are in these natural states. They reason from their low standpoints well and earnestly, and are destined to receive more light. Except a man be *born again* he cannot enter the Kingdom of Heaven.

SAN FRANCISCO, Dec. 13, 1889.

What do you suppose fools were made for? That you might tread upon them, and starve them, and get the better of them in every possible way? By no means. They were made that wise people might take care of them. That is the true and plain fact concerning the relations of every wise man to the world about him.—Ruskin.

Hail! ye small, sweet Courtesies of Life! for smooth do ye make the common highway that we all have to travel; like Grace and Beauty, which beguile inclinations to love at first sight. 'Tis ye who open the door and let the tired stranger in.—Lawrence Sterne.

We never should make enemies, if for no other reason, because it is so hard to behave toward them as we ought.



(Written for the Golden Gate.)

## Is it not so?

BY ELIA L. MERRIAM.

The following thoughts, have sought expression, under the influence of a recently perused article in a spiritual paper, in which the author attempts to describe spirit birth, its early appearance, surroundings, dress, etc., varied of course by its peculiar conditions of development upon its arrival in its new home. Such intelligence may be obtained in almost every spiritual paper, at regular intervals, and from many mediums, all of which is highly interesting, as well as instructive, if correct; but so often the nature of these communications varies in degree, and not infrequently is a positive contradiction. Now I am not disposed, neither am I capable of criticizing or dictating to any public teacher or medium, much less to censure, for each and all of us have enough, and more than we can do to place upon eternity's unfading tablets, a daily record that will cause no regret or shame. But I am zealous in humanity's, soonest and surest deliverance from the ignorance and weakness of the present, into the beautiful sunlight of spiritual unfoldment. And I cannot see that such a practical diligent course would be at all accelerated, by delving into the mysteries of the Beyond—for, of that beautiful country, whose delights and methods are yet far, far beyond the ken of the most learned, or mediocrities of mortals, we can never have but a dim idea, until these mortal clogs and impediments are removed.

Neither does it seem that the angel world would be as anxious to impart that which they know we cannot as yet appreciate, as to throw across our clouded and intricate pathway the light of eternal truth, that we may walk uprightly, work nobly, and love mercy; that we may learn to receive, and impart to others the best in this life, and thus undoubtedly become well prepared for the delightful revelations of the next! When one medium (and probably honestly) tells us that the depraved earth spirit, upon its release from mortality, has to endure for a time a literal hell, or be consigned to an isolated, dark, damp, dreary abode, thirsting, and no water to quench that thirst, or compelled by his vile condition to hunt a cave or hole in the ground, until he has worked his passage outward and upward, or borne on the wings of a mother's eternal love, to her maternal home, he is won, through those refining influences to progressive ways, it seems to me, that it is time to discontinue and avoid such inquiries. Through a beloved instrument in human form, residing in this place, I learned, as I have many times since heard repeated, that the spirit withdrew from its earthly tenement through the head, but yesterday I learned from the article above mentioned, that it came out of the "small of the back." Now, what matters it to us, by what method or from what portion of our anatomy we make our final escape, just so that the escape is a sure and safe one? What matters the minor details and experience of spirit life, if they cannot in the main, come to us in similar affirmations, especially such a universal and unchanging process, as that of the birth of the immortal spirit? Too much curiosity, in phenomenal research, will surely bring more or less disappointment and perplexity, keen in proportion to the sensitiveness of the sincere seeker. My first months of knowledge of spirit return and communication were halcyon ones. It seemed impossible for me to even get enough from these "darlings" so long considered dead and gone. And I think the eager questions I put to them would have puzzled an archangel to answer. My good spirit father had informed me that he was then in the fifth sphere, having been twenty-two years in spirit life. Imagine my surprise, disappointment, (but I hope not any little humiliation, over his apparent slothful progression) to learn through a very respectable medium, of a young lady in spirit life only five years, already in the twenty-ninth sphere! Dear friends, it brings a blush to my cheeks, that many honest investigators behold such glaring discrepancies, in what purports to come from the other side! Mediumship is yet in its alphabet, even in the first few letters. We should guard and guide such gifts, in the wisest, best channels. I cannot limit or direct another, but I do know that in matters of idle curiosity, there is no soul growth nor peace of mind, but that there are doubt and tears in abundance. Underlying all these phenomena, there is the more glorious philosophy, that when wisely studied dries the tear, heals the wound, strengthens the weak and brings joy, and hope, and courage, and virtue to the soul. It places in this life, good, the goal to seek, and evil the hell to shun. It teaches us that we have a mission to perform, earthly births without material or spiritual provision, claiming our attention. "Hells" of mind and morals, and "cares" of sin right here, that we can see need purifying, and the gold refined from the dross; mediums, teachers, and students. Would it not be better that through every possible channel, we get all the light possible upon things of this life, that we may live it nobly, and leave it without regret? That not any wasted moments are placed to our debit, when we come to settle up with "old mortality," and then, oh, then; the future will be all bright for us. These very ex-

periences that some are seeking to know, but learning only a little of, and that possibly incorrectly, will burst upon our enraptured vision, each outwining the other in astonishing delight, while their gloss and intensifying brilliancy will thus speak our glorious welcome. "Well done, good and faithful servant. Thou hast been faithful over a few things. Lo, become ruler over many things!"

Letter from A. C. Cotton.

DEAR BROTHER OWEN: I have long been thinking of writing my appreciation of the GOLDEN GATE, which comes every week freighted with so many ingots of golden truth. I devour its contents as I have opportunity in my somewhat busy life of study and other employments. I appreciate its radical conservatism, leaving error to die rather than fighting it in an aggressive way.

When I was editing *The Rostrum*, it was reported that R. G. Ingersoll said that "No man could own a million, but the million would own him," and I said in an editorial that Senator Stanford was an exception. I am now convinced in this by his most princely gift of \$15,000,000, as well as by his writings. Some time ago he had an article in favor of co-operation as against competitive work, and now he comes out with a grand argument in favor of a more broad education. True education broadens the man out, and really does something besides fossilizing the individual. It rounds out and causes a symmetrical form, intellectually and morally. The study in the theological mill contributes to stultify rather than develops common schools? We have living with us a grand daughter of thirteen years, who said, "We got our lessons from the Sunday-school Union to-day; we have the Lord's prayer." So with the Protestant idea and other Scriptures sandwiched in, the child is lapped in education, with a leaning toward the superstitious. I liked every word and sentiment in the communication of Mr. Stanford relative to new methods of education, and would emphasize one point. Mr. Stanford speaks of improved machinery, which makes the cultivation of the land more easy and productions of all kinds less costly, going on to say, "With this increase of the power of production, the time will come when every provident and industrious man may have all the comforts and luxuries that are now within the reach of the rich." I want to say the only reason that the provident and industrious do not enjoy the advantages of improved machinery is because of *Monopoly*. The advantages as now worked are to the few favored rather than to the many wealth producers. Education of the masses will cause the many to take their rights not by bayonet or bullet, but by power of educated intellect and the ballot. Three cheers for Leland Stanford and his good wife, of whose many good deeds I often read.

I was interested in the romance by J. W. Colville, "Onesimus Toole, or From Shadow to Sunshine," running through twenty numbers of the GOLDEN GATE. It all seemed to be prophetic, and will help carry on the good work as per "Robert Elmsere" and "Looking Backward" by Belamy. Brother Colville must be doing a good work on the Pacific Coast, especially in the line of Spiritual science. Whatever Brother Colville says with regard to Spiritual Therapeutics seems to have a basis of truth. We want to hear him once more at Vineland.

I was much interested in the communication by Brother T. B. Taylor, relative to the good tests given through the "Irish Pagan," and forcibly struck with the prophecy that "Timothy," meaning Brother Taylor, had "scarcely twelve years to live." I well remember Brother Taylor, and he will remember me, and our experience on the boat going up the Hudson river, when he had his nice gold watch stolen and all his money. (If this reaches the eye of Brother Taylor, I would be glad to hear from him relative to the prospective fulfillment of the prophecy.)

I see the article of our fellow citizen, R. M. Adams in your last, and can endorse all he wrote relative to the unscientific methods of cure by the diploma doctors, as also with regard to the waste on burying the body after the man had vacated. We have a reform burial association here in Vineland, of which I held the position of President for years. We have contributed in changing public sentiment here to that extent that it is now considered quite respectable to bury in a simple and plain way, with one half the cost in the past.

The Lyceum here is not large, but is doing a good work. We have speakers at our "Cosmopolitan Hall" quite a portion of the time, and enough knowledge to live and know that we are to live "over there" whether we have outsiders to tell us and assure us of the fact or not.

Jennie B. Hagan is to be with us three evenings, one of which is to be New Year's Eve. We expect also, that Brother J. W. Fletcher will be with us one or two evenings this month.

Hoping for the prosperity of the GOLDEN GATE and Summerland, I am, Yours Fraternally, A. C. COTTON. VINELAND, N. Y., Dec. 2, 1889.

Never treat superiors with servility or inferiors with arrogance. Speak as kindly to a day laborer as to one occupying a higher position.

(Written for the Golden Gate.)

## Do Right, Regardless of Consequences.

BY ELIA L. MERRIAM.

Bravery has been the theme that has inspired the artist, the sculptor, the musician and the poet through all the past ages. On the very lowest plane the individual who faces physical danger is entitled to a degree of admiration and respect. Even the pugilist attracts an appreciative crowd, and his courage, as far as it goes, commands recognition, however we may deplore his terrible lack of judgment.

We cannot look upon any display of valor without being moved, and the movement is always Godward.

How grandly sublime is that courage that sends men and women into scenes of imminent peril, that others may be rescued from danger. Who can tell how much every such spectacle has helped humanity's progress. Courage is a contagious element, as our last war can testify. We cherish the memory of our fallen braves, to whose nameless graves the fragrant dews of evening and the golden light of day, has ever since been paying silent tribute through the lapse of years. All honor to the heroes who have faced physical danger, let their names be written upon the escutcheons of their country, and stamped indelibly upon the hearts of their countrymen. Let their deeds of valor be made immortal in bronze and marble, in poetry and song. They are an inspiration to their fellow-men, an inspiration born of true courage, and not of the grand result it wrought.

Let us never cease to pay our tribute to courage as expressed in the physical realm; but when we approach the higher plane, let us put off the shoes from our feet, and silently stand with heads uncovered in the sublime presence of the true moral hero; who dares to do the right, never questioning the cost, he who dares to live close to his highest ideal, he who chooses the right and empty coffers simultaneously, he who will not be a slave to the world's opinion, he who in all our broad land has a right to the name of freeman, and the only right. True moral courage! What a grand possession! The soul that has developed this divine attribute, has reached an eminence of all places the most desirable. He stands with the sunlight of Heaven full upon him. The inmost depths of his heart do him honor, when read by men or angels. He has no dark recesses to hide beneath the rags of miserable subterfuges, no secret chamber whose door is a stereotyped mass of deceit and lies; he has reached a summit where it is no effort to be brave, because there is no danger present. It is a Paradise of peace.

My brother, my sister, is this not striving for? No matter where you are in the line of progress, no matter how far you may be from the glorified summit, will not this imperfect vision stimulate you to greater effort? Does it not strengthen the resolves you have made a hundred times, to never again be deterred from right action by fear?

There is not one of you but desires the very highest spiritual attainments. God has made you grand and noble, and it only requires time to prove this assertion. You will need a little help now and then, a word or thought to hasten your progress, but ultimately you are sure to reach the goal.

All the teachings of the great reformer, Jesus, are embodied in that thought, do right, regardless of consequences. This is your God-given privilege, and in claiming your own you gain everything, and lose only anxiety and misery.

Oh, what a powerful monster is fear! Little cares he which way he drives you, toward God or from him; it is enough for him to know that he holds the reins. How wary and subtle he is! He breathes his chilly breath upon the smallest bud of moral courage, and whispers, "your conception of right is so imperfect."

Allowed; yet test it. Through its mistakes will it ultimately reach perfection. Every effort toward the right, however feeble, however imperfect, has an elevating and lasting effect upon the soul. Through such puny and faulty efforts, which are the out-blossomings of the divine flower within you—the higher nature will expand and grow until its roots and branches absorb the whole, and like a beautiful tree with leaves and flowers and fruit, will stand the perfect human soul.

May angels help every one who reads these lines, to throw off the chains of fear. May your hearts be baptized with a holy trust in the wisdom of the Infinite; a divine trust that is a tower of strength to feeble humanity, a perfect trust that will develop unerring judgment that shall enable you to know the right and do it, leaving the results with God.

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## From the Sun Angels' Order of Light.

(Written for the Golden Gate, by Spyl: Saidie, Leader of the Oriental Band in the Heavens through the mediumship of Mrs. E. S. Fox, Scribe for the Sun Angels' Order of Light.)

Saidie gladly greets her children once again. Children, in all this war of thought, when the purpose of man is to gain fame, and build up a memorial that shall be fadeless as the Throne of the Eternal. That which is true alone will endure all tests and remain untouched by the hand of decay or death. Saidie has lain before you only that which is of the higher life. It was well for humanity that the pure knowledge of a higher life could come just as it has come. Saidie witnesses the inevitable war of thought and purpose unmovable. She has held communion with the Laws of the Infinite and her heart is stayed thereon. She knows where man can not reach beyond the possibilities of the present for abiding knowledge, and also knows that wisdom waits to pour its treasures into the soul. Could you but realize the yearning love that bends over to bless the world of mankind, you would rest in sweet content among the jewels you possess.

Saidie sees before her own no uncertain wavering light, but one that will burn more clear and bright as the years roll by. Children you have bravely uplifted the banner of light and love, and the reward will be knowing you have become the recipient of that which shall bless the earth as no teaching has ever done. And this, when the sea of thought was troubled to its depths, when it has seemed that only confusion has been created in the world of knowledge; by the uprooting of the false, that has so firmly imbedded itself in the soil of human life. Difficulties, even dangers have lurked in your pathway, and that of the angels. Spirits very near earth have lived upon the vital forces of sensitivities, dragging them down below the level their feet would disdain to tread. Teachings that have proven themselves a curse have hindered the progress of angel truth, that points out the only perfect way where humanity can find redemption. Hearts and homes need the purifying touch of a higher law, man must become receptive to this as the world goes on in the way in which evil lurks for an indefinite time. Saidie sorrows over the selfishness of the human heart, and asks of her children that they uproot this with firm, fearless hand. She gives none occasion for stumbling, neither do her children. We hold no false hopes before the children of men, nor have we any purpose but that of doing good. We would that every evil be laid bare before the piercing eyes of the Angel world; that all forms of injustice be unearthened, and then we would throw upon all mankind the revealing light of the Central Spheres, that they might see the depth to which man has fallen, and begin the work of reform.

This must be done through the influence of those who seek to cast off every yoke of bondage, and allow the prisoner to go free. Saidie teaches not that a life of idleness induces happiness, she wishes no one to accept her words to whom they are as the idle wind, but she comes to earth's children with a heartfelt pity for their ignorance and deep desire to do them good. And there is a blessing in her coming. She will pave the way for her own, will surround them with a wall of protection, will feed them upon the Bread of the Kingdom, and turn aside the shafts of malice that threaten their peace. She will prove herself a wise counselor, a loving mother and safe guide. Mid the storm and confusion existing in the thought world, her voice shall be heard in the inmost hearts of those she loves, speaking peace to the troubling elements. She would be no wisdom guide did she take up the implements with which lesser good threatens the life of all that is pure and holy. Children who trust Saidie's words and listen to her oft repeated prayer to lead you home, you have the evidence within your own souls that can not be gained that this incarnate life is leading you from the toils of lesser good, and you know you are gaining the jewels that perish not. You have the magic wand of freedom that will undo all locks, withdraw all bolts, and set the Pearls Gates of Life ajar. The two worlds will mingle in a loving sympathy, and loved ones on both sides time's river are happier for the knowledge that unites them once again. Not as of old in mortal sympathy, but with a living truth that shall never fade. The lower spheres are even now receiving a new light that shall tell itself upon the improved condition of those who exert their influence there. But, children, they owe all they receive of light and truth to the Angel world. Were it not for the love that prompts our labor for mankind they would be yet in ignorance and darkness, that is now lifting as the fogs of your earth are dispelled by the sunlight. Angel blessings rest upon you all.

Peace be with you.

SAIDIE, J. B. FAYETTE, President and Corresponding Secretary of the Sun Angels, Order of Light, OSWEGO, N. Y., Nov. 17, 1889.

Frances E. Willard, understands how to impart the philosophy of dress reform. She illustrates her opposition to the present style of woman's dress in this wise: Catch Edison and constrict him inside a wasp waist-coat, and be sure you'll get no more inventions; bind a bustle upon Bismarck, and farewell to German unity;

coerce Robert Browning into corsets, and you'll have no more epics; put Parnell into petticoats, and home rule is a lost cause. That is graphic and to the point. —Boston Herald.

Mrs. Meyer in Denver.

EDITOR OF GOLDEN GATE.

You have a good number of readers in Colorado, and especially in our beautiful city. I do not know if you have a regular correspondent here or not, but I have not seen a report of any of our meetings in the GOLDEN GATE. Though not a good writer I will venture to pen a few lines for your excellent paper. A Mrs. C. J. Meyer of San Francisco, California, came amongst us a short time ago. A stranger unheralded, no paid columns in our daily papers; no notice from the pulpits, saying, "Come see a woman which told me all things that ever I did." Yet this is what she has been doing while with us. Week after week, on the first day in the afternoon and evening, from a few until one of the largest halls was necessary, it being given out two weeks ago that last Sunday would be her last, the hall was full to overflowing. Multitudes gathered to listen to the voices of departed friends, though none were disappointed, sepiotics, infidels and members from churches of all denominations were present. Were I to attempt to give one-tenth of the tests which Mrs. Meyer gave, it would take up one-half of your paper, but here is a few. A gentleman, his wife and friends, which he brought with him, after they received communications stood up in this vast audience and said, "The revelations given us are true to the letter; we are strangers in this city. The woman has given to us the names of our departed friends; we have heard to-night what we never heard before nor did we ever expect; to us it is wonderful; we are more than paid by coming here." This encouraged a lady who said, "I live two thousand miles from here; no one knows me, neither do I know any one, as it was impossible for the medium to know anything about me or my family, the names given are correct, it is wonderful, I am thankful I came." An infidel, so he acknowledged, could not understand; the names given he said were correct; he was pressed by some in the audience to state if what he heard was correct or not. "Well," he said, "I am puzzled to answer, but the names given are correct." He was asked again if it was possible for the medium to have the name given her; "I will honestly say I came here to see and hear a fraud. I never saw her before in my life, no one knows her here."

Mrs. Meyer intended to leave here this week for Ogden, but was solicited to remain a week longer, when she will leave for the above named city, and I learn that from Ogden she will go to her home in San Francisco. There is one thing that I think all mediums should follow her in, and that is I have yet to attend any of her meetings and not to hear her speak but a good word for others. She tells her hearers to go to some medium, that they are as good and better than herself. I write this note for Mrs. Meyer, I may never see her again, it is to inform your readers that there are hundreds of us here who are not afraid for the world to know we are spiritualists. Here are thousands who like Nicodemus of old, visit our mediums by night. We thank God and the angels that the everlasting gates are not ajar but wide open for all! Yes for all! For one I most cheerfully recommend Mrs. Meyer to all who are seeking for light, truth and liberty.

W. M. B. SNELL.

## Do You Hear the Voice?

EDITOR OF GOLDEN GATE:

There is an old book in which somewhere within its lids these words may be found: "If you hear my voice harden not your hearts." In reading "Answers to Questions" in the last number of the GOLDEN GATE, the Voice through the trumpet said, "You have been told to build a Temple to be used as an educator of the masses." What command was there ever given in ancient or modern times by whatever inspiration, of greater import than the one quoted? A Temple to be used for the education of the masses. What a world of meaning in those words; how much included. "The education of the masses" that takes in all, covers the whole ground. What a wonderful Temple it will be! What structure ever before erected by the hand of man, had for its object, in its broadest, fullest sense, what this spiritual Temple is to have? "The education of the masses." There will be none so wise, so high, but can receive instruction within its sacred walls; there will be none so low, so degraded, so downtrodden but what can gain admission there. No nation, kindred, or tongue shall be barred from out its gates, for they all belong to the masses. What architect can draught the plans of this Temple? How much ground will it cover, how many doors will it cost to build it? Where in or about your beautiful city can it be located? These are great questions for you Spiritualists of San Francisco to answer. But you are competent, you are equal for the occasion, and it will be done. The Voice from the trumpet has issued the command, God and the

spirit-world have "foreordained" it. It can be accomplished. There are plenty of wealthy Spiritualists only waiting to be invited to put some of their surplus funds into "the Temple to be used for the education of the masses." There are many more willing hearts and hands ready to devise ways and means to aid in this grand enterprise of the Nineteenth Century. But remember you are an educator of the masses; harden not your hearts. C. A. REED.

PORTLAND, OR., Dec. 10, 1889.

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SATURDAY, DECEMBER 21, 1899.

AGENTS.

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TRIAL SUBSCRIPTIONS.

For the purpose of introducing the GOLDEN GATE to new readers (and believing that they will like it well enough to continue their subscriptions when the time expires), we will send the paper to new subscribers, for four months at the reduced price of 50 cents, postage free. Remittance can be made by postal notes or postage stamps. J. J. OWEN, Manager.

EDITORIAL FRAGMENTS.

Those of our readers who have long been pleased to read the fragmentary thoughts that have appeared in these columns, from week to week, under the above heading, will kindly bear with us for a short time, until we can get out our book, "Spiritual Fragments." It is now in the hands of the printer, and requires so much of our time in reading proof, and supervising the work generally, that we can only find time for the commonest kind of editorial work on the GOLDEN GATE. By the way, reader, we modestly think you will want a copy of this book, which we agree to furnish to subscribers for \$1.00 per copy. Of course, when ordered to be sent by mail, the postage (10 cents) should be added. The money should accompany all orders. We are promised that the book will be ready for delivery by the middle of January, when the orders will be promptly filled. It will be a large handsome volume, and will be an ornament to any center table. The retail price of the book will be \$1.50. Now is the time to secure a copy at special rate.

MERRY CHRISTMAS.

Before the GOLDEN GATE shall swing outward again, the Merry Christmas tide will have reached its flood, and a world of happy mortals will be radiant with delight.

If the church has any good thing that we want, we do not hesitate to help ourselves to it; and Christmas is one of the things we are not backward in appropriating. It matters not to us the religious significance of the day. If we believed in nothing religious, we should gladly hail the anniversary of the Christmas holiday as one of the helps to man's spiritual unfoldment. It is an invitation to man to come up out of his worldliness, to forget his cares, to lay aside his selfishness, to banish all unkind thoughts, and open his heart to the generous promptings of his better nature and suffer the rays of the sun angel, Love, to shine down into his soul, and quicken his life with their holy impulse. Spiritualists who are not in sympathy with the dogmas of the Christian Church, would not surely reject the virtue of benevolence, charity, or brotherly love, because the church teaches those virtues; then why should any hesitate to enter into the delights of this glad Christmas time, because he has come to the conclusion that Jesus was a myth, or that he was not the person he is represented to be.

The GOLDEN GATE rejoices in the opportunity to wish all of its readers, and all who are not its readers, "A Merry Christmas;" merry in that beautiful sense that means joy and good will to all. Let the day be spent in rational pleasure, and in making others happy, ever remembering that the good we do to others always reacts in good to our own spirits.

—The great encouragement that we have received from numerous readers of the GOLDEN GATE, in the matter of the publication of our volume of "Spiritual Fragments," leads us to believe that the work will not prove a failure. We have concluded to accept all orders for the work made in advance of its publication, at \$1 per copy (10 cents postage added when ordered sent by mail), irrespective of the number subscribed for. It is hardly worth mentioning, but the book will contain a good likeness of the author. We urge all who can afford it to secure a few copies as presents to their friends, and thus help us to meet the heavy expense of its publication.

THE BETTER WAY.

It has ever been the policy of this journal to call forth the best in human nature. To this end, editorially, and very generally in the communications of correspondents, we have sought to shut out all abuse of, or unkind comment upon, those who differ with us. There are writers in our ranks who are seemingly never happy except when "pitching in" to Christianity, or the Bible, or the churches. They would prefer to stir up strife rather than to win converts to their cause by gentle means, by appealing to the better side of human nature. The GOLDEN GATE is not, and never has been in sympathy with such persons.

In taking this position we are aware that we are misunderstood by some who attribute our silence to the wrong, existing in our ranks, to a lack of the proper spirit that should actuate a teacher of our facts and philosophy. They seem to think that it is our duty to "strike back," when we, or the cause we humbly strive to represent, is assailed—and we should denounce fraud in mendacity and dishonesty of all kinds, whenever and wherever discovered.

In answer to this, we may say that suspicion or belief is not always such evidence as would warrant one in condemning another, even if such condemnation were the right course to pursue in any given case. Besides, we are convinced that there is a "better way," and we must be allowed to follow the dictates of our convictions in such matters. It doesn't help a man particularly to smite off his ear, or help a cause to throw stones at those who disagree with you.

There are editors and writers who disagree with us, and they are not backward in making their antagonism known. They are always ready for a fight, with words at least, no matter how harmful it may be to their own spiritual natures, or to those whom, if they are honest, they would seek to improve. To all such we would urge a thoughtful consideration of the Golden Rule.

MR. COLVILLE'S WORK.

On Sunday last, December 15th, W. J. Colville spoke to very large audiences, both in San Francisco and Oakland. On Sunday next, December 22d, his subjects at College Hall, 106 McAllister street, will be at 10:45 A. M., "Two Keys to Theosophy." At 7:30 P. M., "Woman's Place in the Co-operative Order." Lecture in Oakland Synagogue, at 3 P. M. All seats free. Everybody welcome.

Metaphysical College, 106 McAllister street (opposite City Hall), Christmas Day: grand choral service at 10:30 A. M., introducing "Let the Bright Seraphim," "There were Shepherds," "Adeste Fideles," "Nanzareth," cornet solo, etc., full choir and orchestra; lecture by W. J. Colville, "The Birth of Christ in the World and in the Soul," followed by an original poem. Evening festivities at 8 o'clock, introducing "Noel," "Angel's Serenade," and many beautiful carols. Address and poem by W. J. Colville, "Christmas in Many Lands, Christmas in the Twentieth Century, and Christmas in Heaven." The hall will be beautifully decorated, and the music of the highest excellence. To meet the heavy expenses, liberal collections will be necessary, but all seats will be open to all comers on both occasions.

On Saturday, December 28th, at 8 P. M., there will be a children's entertainment with Christmas tree. All children will be made heartily welcome. A very interesting program is arranged, and all who attend will be sure to enjoy themselves.

On New Year's Day, at 8 P. M., there will be a grand vocal and instrumental concert, the finest ever given in that hall. Tickets, 25 cents, five for \$1; no ready.

Christmas festival at Alameda, in Masonic Hall, December 24th, at 7:30 P. M., and in Oakland Synagogue, December 26th, at 7:30 P. M., W. J. Colville will deliver Christmas addresses. The music will be rendered by Mrs. Chandler (soprano), Miss Kate Lang (pianiste), R. H. Whiting (cornetist), and other favorite artists. Admission, 25 cents.

W. J. Colville's lectures in Odd Fellows Hall, San Jose, every Saturday, at 2 P. M., are attracting large and deeply interested audiences. This day, December 21st, the topic will be, "Sleep and Dreams, How do they relate to the Spiritual World?" followed by answers to written and oral questions.

HOLIDAY FESTIVAL OF THE ELSMERE KINDERGARTEN.—The rooms of the Elsmere Kindergarten, were densely crowded last Saturday afternoon, with the friends and patrons of the school and with the relatives of the pupils, in attendance upon the Holiday Festival of the Kindergarten. About twenty-five children participated in the exercises, which included some nicely executed marches, clever singing and recitations, ball whirling, etc. The most enjoyable portion of the exercises to the children was the distribution of the numerous gifts from the big Christmas tree; the little ones receiving therefrom toy engines, dolls, candy, cakes, etc. A large number of lovely cards, the gift of a little boy named Stanley Vale, were also distributed among the children. Toy balloons were in addition given to the little ones, occasioning much excitement and merriment in their midst. The teachers, Misses Josie and Libbie Hill, were also favored with a number of handsome presents from some of the scholars and from appreciative friends. The music upon the piano for the marching and singing was kindly supplied by Miss Mattie Bullock.

CORRECTION.—Several egregious errors crept into Miss Clarke's article, "Physical Phenomena, a Factor of Belief," as published in last week's GOLDEN GATE, which the writer calls attention to as follows: "The mistakes which entirely change the meaning and strength of the ideas I intended to convey, are, a glass taken, not a glass lantern; grooved wheels, not ground wheels; moving palaces, not mining palaces; motor power of all Spirituality, not motor power than all Spirit-

uality; faith they profess to believe, not propose to believe; Naaman, the Syrian, not Lyman; the truths of Christianity through all these eighteen hundred years, not one thousand years." We agree with our correspondent that these mistakes are "unpardonable," and yet she must admit that her manuscript was unpardonably blind.

EDITORIAL NOTES.

—Mrs. C. J. Meyer will return from her Eastern trip next week. We have heard some excellent reports of her meetings in Denver and elsewhere.

—It is a singular fact, as vouched for by his widow, that when Dr. W. H. Knowles, of Alameda, passed to spirit life, about a year ago, three clocks in the house all stopped at the same moment—4 P. M.—the precise time of his demise.

—An extended synopsis of Mr. Chas. Dawbarn's very able discourse on the "Science of 'Spirit Return,'" as delivered before the Society of Progressive Spiritualists, at Metropolitan Temple, last Sunday evening, has been promised us for our next week's issue.

—Mrs. Mary E. Tillotson will accept our thanks for a copy each of her books—"Love and Transition; A Plea for the Practicalization of Known Truth and Righteousness," "Poems on Miscellaneous Topics," "History of the Woman's Costume Reform in the United States of America."

—We regret that our grand trumpet medium, Mrs. Mary C. Smith, will be unable to hold further sances for the present, or until she can furnish her guides with better physical conditions, which she hopes to be able to do soon. Her answers to questions, as published in the last two issues of the GOLDEN GATE, have attracted very marked interest among our readers.

—Justice Laidlaw, of Oakland, recently allowed himself to be overcome with liquor, whereupon, when sober, he had himself placed under arrest, and brought before his own court. He pleaded guilty, read himself a sharp lecture, fined himself fifty dollars, which he paid, with the remonstrance that, upon a repetition of the offense, he need not expect to get off so easy!

—That wonderful medium, Mrs. J. J. Whitney, fairly outdid herself, at Metropolitan Temple, last Sunday evening. In nearly every instance her tests were given to strangers who had dropped into her meetings for the first time, and of whose affairs Mrs. Whitney could not possibly have had any knowledge. Names and incidents were given in minutest detail. Her powers, which have greatly increased since her return from the East, are indeed marvellous.

—We are indebted to the talented author, Hugh Junor Browne, of Melbourne, Australia, (now on a visit with his family to this city, en route for England), for a copy of his excellent work on Spiritualism, "The Grand Reality." Mr. Browne is also author of "The Holy Truth," "Rational Christianity," "The Conflict Between Authority and Reason," "The Religion of the Future," etc. He is a clear, logical writer, and a vigorous champion of the Cause of Spiritualism.

—A subscriber to the GOLDEN GATE, writing from Beswick, Siskiyou county, Cal., kindly says: "Noting your remarks in the G. G. of the 7th inst., regarding your 'Editorial Fragments,' I write to say that they are published in book form, you may consider me a cash subscriber for a copy. These 'Fragments' have touched and made tender my heart. God bless you for what you have done, and inspire you for future 'Fragments.' You are the Abou Ben Adhem 'may your tribe increase'), of the 'Spiritualist press.'"

—As one among the successful and in every way deserving mediums of this city, we are pleased to mention Mrs. L. McCann, 118 Jones street. This lady has been but a few months before the public as a medium, but she has been wonderfully successful in giving tests, if her patrons are to be believed. She is clairvoyant, clairaudient and trance medium. She gives names, dates, times and places, with accuracy. While entranced her controls can, and often do, discuss scientific questions learnedly and eloquently. Under such circumstances she is easy, graceful and fluent, and we predict for her a successful future as a test medium and eventually a platform speaker.

—Rev. Dr. Easton, pastor elect of the Calvary Presbyterian Church, of this city, on Sunday evening last, preached a sermon on the "Recognition of Friends in Heaven." The pastor stated that "the subject belonged wholly to the realm of faith; that no couriers had ever brought messages from the world beyond the grave, and hence there was no positive information upon which to base a declaration." If Dr. Easton believes his Bible, that was surely a very singular statement for him to make. In numerous instances it is related that couriers from beyond the grave brought messages to mortals. Thus this newly elected Calvary pastor prefers to stultify himself, and misrepresent the teachings of his Bible, than admit the possibility of spirit return.

—Our President, Hon. Amos Adams, writing from Los Angeles, December 14th, thus outlines his Eastern trip, a matter which will be of interest to his many friends: "We expect to leave Los Angeles, December 19th, for Washington City, by way of New Orleans; thence to Montgomery, Ala., Atlanta, Ga., Raleigh, N. C., Richmond, Va., to Washington. After leaving New Orleans, we hope to finish our trip by traveling only by day and patronizing hotels at night. We expect to tarry a short time at each of the places mentioned, and perhaps may see things, the recital of which may interest the readers of the GOLDEN GATE. After the 16th inst., please send the G. G. and such letters as may come into your possession for me, to care Dr. Trimble, 514 F street, Washington, D. C."

GROSS INJUSTICE.

A Los Angeles correspondent of the R. P. Journal, of a recent date, who hides his face under a mask, has this to say (presumably) of our well-known physician, Dr. J. D. MacLennan:

In the Journal of Nov. 2, 1899, I read a somewhat lengthy article entitled "Dark Prophecies for 1899." It was copied from the San Francisco Report of June 11, as stating that: "On the first day of the year a well-known physician of this city, well-skilled in the ancient system of foretelling events by the positions of the heavenly bodies, erected the horoscope to the noon hour of January 1st." This wonderful astrologer (?) is, as I presume, the notorious Dr. McLennon of bogus materializing fame, as I saw his name used in connection with some similar prediction in the GOLDEN GATE, in the month of June last. He evinces about as much honesty as an astrologer as he did in materialization and slate-writing, and other questionable methods of gulling the public. His dire and alarming predictions have no foundation in the science of astrology as taught by its ancient and modern professors.

While Dr. MacLennan is abundantly able to take care of himself, being a scholar and writer of no mean ability, we nevertheless, feel like coming to his defence, knowing as we do that he is not, and never has pretended to be, a materializing or slate-writing medium. As to his astrological predictions, it is quite certain that in the terrible storms, floods and fires that have visited this planet during the past year, he has proven himself (to be a remarkably close guesser, to say the least. Writers of the press, before making such charges, should know of whom and what they are saying, and then should have the manliness to attach their names thereto.

HEREDITY.—Professor Seymour's lecture at St. George's Hall last Sunday evening, December 15th, on Hereditary Law, was well attended. He said that most criminals, lunatics, idiots, paupers, prostitutes and useless people, were so, as the result of bad prenatal conditions, unnatural marriages, bad living on the part of parents, etc.; that the blood of rams, bullocks, Christ's or any other sacrifices would never evolve Humanity. It had been tried for many thousands of years with more crime and vice now than ever before. Man must be improved just as we have improved flowers, fruits, grains and animals by scientific propagation, under right conditions. Mr. Seymour's readings of character of persons in the audience giving leading incidents of their lives and horoscopes of their future, by clairvoyant power, is a sensation that interests and amuses all. A free lecture again Sunday, December 22nd, at 7:30 P. M., 909 1-2 Market street. At home during the week for private receptions, at 841 Market street, room 22, from 10 A. M. to 8 P. M.

—The great rains throughout the State, although doing much damage in some localities, will prove in the end a glorious benefit to the country.

—Orders are beginning to come in from the East for "Spiritual Fragments." The book will be for sale at the Banner of Light office soon after it is out.

—Bro. E. W. Steele is again stopping at his town residence on California street, after many weeks of arduous business duties among his southern properties.

—Dr. E. Robbins, medical electrician, physician and surgeon, has removed his office to room 74 Flood Building, the next floor above the GOLDEN GATE office.

—Mr. and Mrs. W. H. Yeav have re-opened business in this city, in one of the new store rooms in the "Marchal Neil" block, corner of Ellis and Jones streets.

—The combination meetings at the Temple, on Sunday evenings, consisting of a half-hour talk by that solid thinker, Mr. Chas. Dawbarn, and a platform test seance by that remarkable psychic, Mrs. J. J. Whitney, constitute a spiritual entertainment of rare excellence. These meetings are held under the auspices of the Society of Progressive Spiritualists.

Progressive Spiritualists.

EDITOR OF GOLDEN GATE:

The meeting, Sunday afternoon, in Metropolitan Temple, was attended by many mediums and a fair sized audience, opened by Judge Collins with a short speech. Mrs. Miller was the next speaker and gave several tests. We were glad to see and welcome Mr. P. Thompson, of Philadelphia, who is ever ready to give his experience in Spiritualism, which he did on this occasion, proving very interesting to the audience. Mrs. Ellis followed with a ten-minute talk, closing with tests to several persons. A duet was sung by Mrs. Rutter and Cook, and gave tests to seven or eight in the audience. Miss Dedgeman gave a recitation, which was very much applauded. The meeting closed with Dr. Temple giving tests and a short address. There were other mediums present, but the time would not allow of more being heard. These meetings are growing in interest, and it is the mediums who come and help, to whom we are indebted for this interest; we welcome them all. A beneficial work can be done in these afternoon meetings that will return to them a thousand fold.

The evening meeting at the Temple, which has been held, the lecture was one of great merit, and although Prof. Dawbarn had given it before, it was repeated by request, and gave satisfaction, as was shown by the hearty applause at its close. Mrs. Whitney took the platform and gave about forty of the finest tests that were ever given in this city, giving full names, family history and many incidents. Some of the tests were quite affecting, as where three little ones, who went out from one family with diphtheria, came to their mother, giving their names, with loving messages. A father came to his young son, telling him to never neglect his mother; praising him for his trying to get an education by going to night school after his father's death, and giving him advice. The words of that father must, and will, sink deep in that young lad's heart, and will have a power in guiding his future. And the thoughtless say, "What good is Spiritualism?" Mrs. Whitney is doing a grand work. May her guides continue to demonstrate through her this grand phenomenon. Mr. Dawbarn's subject for next Sunday evening will be "Practical Spiritu-

alism," after which Mrs. Whitney will give another grand demonstration of the life after death. Mrs. S. B. WHITEHEAD, Secretary S. P. S.

Progressive Lyceum.

EDITOR OF GOLDEN GATE:

The spirits of those who assembled with the Progressive Lyceum, at their hall, No. 909 1-2 Market street, yielding to the tender impulse from their parent, Love, felt the tranquility and peace that comes to all in harmony with the true principles of being. The conductor, Mrs. Addie L. Ballou, was again present, and the return of several old pupils, who had been absent for some time, together with the advent of several new scholars, almost filled the available seats.

To the usual presentation of good words of wisdom, were added a piano solo by Miss M. Hildebrand, and two recitations, "The Yellow Violet," by Daisy Simpkins, and "The Dying Sailor Boy," by Lena Miller. The tobacco question was disposed of with a few replies, and "Good Manners," selected as the topic for next Sunday's consideration.

The meeting of officers and friends of the Lyceum, held at the close of its session, found almost all of the time taken up in the adoption of the constitution and by-laws prepared by the committee appointed for that purpose. The interesting clauses in one providing for the election of officers on the first Sunday in January of each year. It was also decided to hold the next entertainment on Saturday evening, December 28th, in the upper hall, No. 909 1-2 Market street, when presents will be distributed to the children, a short musical and literary entertainment will be observed, and the evening close with dancing,—one dance to be reserved for the little people and those who desire to dance with them. A committee consisting of Mrs. A. E. Fossette, Mrs. Albert Cressy and Mrs. Addie L. Ballou, was appointed to furnish some information upon the subject of presents for the children, by next Sunday.

Two new workers were added to the list of Lyceum workers and others remain with some other measures to be presented at the next meeting. The lack of a leader for the adult groups seems to be a slight difficulty in the way of their establishment, but it is hoped will be overcome soon, as several of the elderly people taken seats in that section with the expectation of the group assuming working shape at once.

W. J. KIRKWOOD.

Fraternity Hall, Oakland.

EDITOR OF GOLDEN GATE:

The First Association of Progressive Spiritualists met last Sunday to hold their usual exercises, Dr. Macosley presiding. The afternoon meeting was opened with singing; afterwards a poem was read by the President. Other interesting remarks were given after singing. There being quite a number of mediums present, circles were formed and a number of tests given. The evening meeting was well attended. After the usual exercises, Dr. Macosley read a poem, "Outward Bound." Mrs. Ladd Finnigan then occupied the platform in giving tests. Quite a number of tests were given, also names; and nearly all were recognized. The medium held the audience with much interest. After singing a hymn in Hand with Angels," the meeting closed.

This Association has taken Kohler's Hall until further notice, and will hold meetings every Wednesday evening. Last Wednesday evening the meeting was well attended, although the students were in a bad condition from the rains. The Little Hall was nearly filled, and a very pleasant evening was spent by those who attended. The meeting opened with a song by the audience, followed by a few remarks by the President, after which Mrs. Miller addressed the audience, also relating some of her experiences which proved very interesting; also tests were given. Dr. Temple was present, and gave quite a number of tests; also names were given and recognized. After the usual exercises, Dr. Temple addressed the audience, expressing their desire to have the meeting continued. Door open at 7 P. M. All are invited. Yours, etc.

MRS. DAVIS, Secretary.

Circle of Harmony.

EDITOR OF GOLDEN GATE:

The Hall at 909 Market street, Sunday, was well filled with mediums and speakers, and with those who had come to listen. After the music by Mesdames Cook and Rutter, and invocation and remarks by Mrs. Logan, Judge Collins was introduced, and spoke words of wisdom with power. The Progressive Spiritualists may well be proud of their chosen leader, one so progressive in thought, knowing just what to say and when to stop; that is, when everybody is anxious for his continued presence. Professor Ewens, Chicago's wonderful test medium, was present. His tests were given in a quiet, unobtrusive manner, but were responded to in almost every instance as being true to the letter. Dr. Temple followed with several tests and good counsel to those that might become mediums. He is very earnest and positive, assuming what he has seen to be true, which in almost every instance was acknowledged.

Mrs. Miller's personal experience was listened to with interest for half an hour. Professor Seymour's remarks were very brief, as was also Mr. Ashton's. Mrs. Logan announced Professor Ewens' circles to be held every evening at her parlors, 841 Market street; also, that the Sunday 11 o'clock meetings would be continued in the same place. Music by the audience closed the meeting.

REPORTER.

St. Andrews' Hall.

EDITOR OF GOLDEN GATE:

The meeting on last Wednesday evening was held, as usual, Mrs. Scott Briggs, the able and efficient President of the society, opened with a few remarks calling attention to the fact that henceforth the speakers must confine their lectures to the subject of Spiritualism and things appertaining thereto, and not get into politics and other subjects not connected with Spiritualism. Mrs. Price and Mrs. Woods followed with short speeches, which were very interesting. Mr. Woods gave his own experience in the Cause. Mr. Ward followed, giving his experiences. Prof. Seymour then took the rostrum and gave a few gems of thought on the subject, closing with a reading of the character of one of the audience.

The audience then formed into circles, and a great many tests were given by the following mediums: Mrs. Miller, Mrs. Bennett, Mrs. Whitney, Mrs. Davis, Miss Dohs, Mrs. Burrell, Prof. Ewens and Mrs. Price. The meeting closed at 10 o'clock to meet again next Wednesday evening at St. George's Hall, 909 Market street, every Sunday evening, at 7 o'clock. Good speakers and mediums will be in attendance at every meeting. All invited.











Some Things as I See Them.

EDITOR OF GOLDEN GATE:

Some time ago I read an article in your columns from the pen of one who queried much in regard to visions. I did not wonder that he seemed like one at masthead trying to sight land, peering through the but half-born light for the truth shores that lie in the "somewhere." Many times have I thus queried, while I have felt myself a pilgrim in a strange land, because of the wondrous page, that through conditions that held sway, was opened to my vision. Phantom shadows, as I call them, of other countries and people, sweep by as on some strange unseen tide, though they always remain sufficiently long for me to take in the picture so plainly, that were I an artist I could reproduce them on canvas from memory. Spirits who come into my atmosphere speak of the same; and while some express themselves as surprised, others understand the same, according to their growth in truth, and express themselves pleased with the display. I am given to understand that all nature, both animate and inanimate, is photographed in the atmosphere of the planet to which it belongs, and through some magnetic attraction these phantom shadows become grouped together; so when one appears to the vision, it may be expected that others will soon float by on the same tide.

I have many times watched these shadow-forms with great interest, and from wondering, I have grown to look for them till I am quite apt to have my symbol hour, at which times I often see the forms or pictures of circumstances that I think must have had existence, because no shadow can exist without a substance from which it is cast. There is still another class of visions that interests me much, and they are those borne from the higher tides, and they come to me when I reach beyond the earth atmosphere, till I feel the breezes from the home land shores.

Such pictures are always luminous, and I think, are the reflected shadows of the real homes that with ever open doors await the home-going pilgrim. Such are many times reflected to me, when as Christ commanded, I go into my closet to seek the Spirit of the Universe. Now by closet I do not mean a room set apart from all others; I simply mean my own soul, to go into which I close my eyes and go away from all earthly things. I sense myself rising up and up, till at last there falls over my soul a wave of light, where I have reached the higher tide where I contact pure thought unimpeded with earth chaff. In this condition I hold myself with all thought suspended, and receive thought impress that is born in the luminous realms. At such times I am conscious of a something falling over me that to my material sense, is as tangible as a brick shower. From these higher communications I always come away refreshed, and with greater hope in my soul for all humanity. I seem to see a way out of all the tangles that do exist because of so little soul growth. I think if all who are seeking higher conditions, would daily go into the silence of their soul, they would both sow and reap more to the honor of truth, which is the light that shines in dark places. The unseen that lies nearest us is truly a strange realm, and I am convinced, holds more or less power over earth children, through what I call its phantoms. Many times have I seen myriads of lines of a dull smoke color, running in all directions, till the unseen looked like a net work. These I knew to be mental lines born from material brains, in which desire for material gain was the acting force.

I say I know this to be so, yet not in a way that I can verify the same to others. I should have said, I know it through my consciousness of existing truth, that photographs itself on the consciousness according to the soul's unfoldment. I have also seen lines running from the higher realms to earth, these were luminous, and I knew came from souls in whom love and wisdom had become equally-unfolded. The more one sees, the more he realizes the limitation of his own circumference which can be enlarged only by constant earnest effort. In a previous article I noticed two mistakes that are calculated to befog consequently I will correct here, and will at the same time acknowledge it must have been the result of my own careless way of writing. In the phrase, "We can grow to contrast the truth realm," it should read "contact," while the expression mental lives should read mental lines. Perhaps I have given no light on visions, yet from a multiplicity of experiences some truth promises may be found. As ever,

COUSIN RUTH.

A SUPERNATURAL CLOCK.—Springville, Utah, is enjoying a genuine sensation over a wonderful musical clock owned by Mrs. Martha Stevenson of that place. Mrs. Stevenson came up from Springville yesterday and was met by your correspondent, who asked her if the statements in regard to the clock were correct, or whether it is all a hoax. "It is no hoax," replied the lady, "and the whole thing is unaccountable to me. I have had the clock for seventeen years and never suspected that it had any musical tendencies until November 1st. On that day an enlarged portrait of my son, who was killed by the Indians in Arizona, was hung in the room where the clock was. Soon afterwards the clock commenced playing of its own volition and has continued to do so ever since. It has been carefully

examined by several persons, and the question as to how the music is produced still remains a mystery. No trace of anything like a music-box can be found about it."

A Question of Continued Existence.

EDITOR OF GOLDEN GATE:

Having been a reader of the GOLDEN GATE since its first advent in this city, and also an owner of one share of stock in your paper, you will excuse me for presuming to present a few crude ideas on the subject that is in doubt in many minds, but has passed from belief to perfect knowledge with our brother Owen. In the article headed "No Arrested Development There," I find this sentence: "The Spiritual world is in a wonderful way, a reflex of this world. It is governed by immutable law which no spirit can transcend. The spirit body is a counterpart of the mortal body, save in the imperfections of the latter. It is composed of magnetic elements of the mortal, has shape, weight and tangibility." That is the very reason that I predicate the impossibility of a continual individual existence, for the old saying is a true one that always taking out of the meal tub and never putting in, will soon or late reach the bottom. So with every thing, always raising grain, tobacco or any thing from the same field, and never returning the waste matter to the field will exhaust the soil beyond the capacity of production. Also the mists of old ocean, if they could descend in rain on some other planet and not return again to replenish old ocean, sooner or later we would see the bottom of the ocean with all water courses dried up. So with spirit substance, if spirit becomes individualized and each spirit transports his spirit substance to spirit land, and retains his (or their) individuality this earth would soon become barren of spirit matter, and no more capable of giving spirit substance to new comers on earth, than exhausted lands or old ocean could give forth their abundance without being replenished by returning streams. So I have come to the conclusion that expressed thoughts, man's deeds, good and bad, take form and perhaps substance and live forever. The body we know returns to its mother element, always did and always will exist, why not so with the spirit.

Washington will always live (as long as history exists) in the hearts of the American and all liberty-loving people, and the spirit of Washington was reincarnated in the breasts of the American people thousands of times over in our late Rebellion; also the spirit of Arnold and the Tories in those that carried on the Rebellion. That is glory enough and retribution enough for each. So with Robert G. Ingersoll, I can say, "One world at a time; and I hope I may know myself and friends in a better world than this." I believe it is impossible for a Finite being to sin against Infinity, and that our whole duty lies in not sinning against ourselves or our neighbors. Let our every action be on the plane of doing right; and perchance if we err to-day, let that be our schoolmaster to guide our steps aright to-morrow. It seems to me that religion and prayer the world over is alike, and originates in fear. When great calamities befall mankind the world over, they all prostrate themselves and appeal to their Gods for protection, and perchance if their lives are spared, it is in their estimation, in answer to their prayers.

If this theory holds good, why not account for so many Indian spirits talking to us through our media. Is it not because they come in rapport with their express thoughts while living?

Emerson says, "Conscious Law governs the Universe." How do we know how this Conscious Law perpetuates our expressed thoughts? May it not be, after all, that thought is all there is of perpetual individuality—our good and bad thoughts? I have been a firm believer in man's continued individuality and the possibility of knowing myself and friends in spirit-land. I now believe my body and spirit returns to its mother element, and others come and take them up—and perchance I may leave them in better condition than I found them. This may be the way that Conscious Law and Evolution work together hand in hand to elevate mankind. S. H. DEPUY.

The sound of your hammer at five in the morning or nine at night, heard by a creditor, makes him easy six months longer; but if he sees you at a billiard table, or hears your voice at a tavern, when you should be at work, he sends for his money the next day.—Franklin.

Labor is not only requisite to preserve the coarser organs in a state fit for their functions, but it is equally necessary to those finer and more delicate organs in which and by which the imagination and, perhaps, the other mental powers act.—Burke.

Put away presumption and pride. If they assail thy heart, think of the beginning and end of life. Narrow, indeed, are the cradle and the coffin; in both we slumber alike helpless, to-day a germinating dust, to-morrow a crumbling germ.—Westermann.

Never fear to bring the sublimest motive into the smallest duty, and the most infinite comfort to the smallest trouble.

Gold can gild a rotten stick and dirt sully an ingot.—Sir Philip Sidney.

Spiritualism as a Force Working a Revolution.

(Written for the Golden Gate.)

BY HUDSON TUTTLE.

The Arena is a new monthly magazine, published in Boston, edited by B. O. Flower, the facile writer and erudite scholar, and devoted to the expression of the bravest and freshest thoughts of the times. It has no favorite champions shielded by the editorial mantle. They who contribute, like knights of old, throw down the gauntlet, and must be prepared to defend themselves against all comers. They may rest assured that all they write will be subjected to the hottest fires of criticism, knowing neither fear nor favor. It is rightly named, for as in the arena of ancient times, the gladiators fought with each other and with wild beasts in fierce physical combat, on this new arena is exhibited the struggle of ideas, with the assurance that the truth, as the "fittest," only can survive.

The leading article is by the distinguished Unitarian, M. J. Savage on "Agencies that are Working a Revolution in Theology." The point of greatest intent to Spiritualists in this able discourse is that relating to Spiritualism. It is brief, but it shows perfect understanding, and grasps the consequences of the great movement in all its power.

"The belief [Spiritualism] is at work in the case of thousands, and so is supplanting the beliefs that were held before. And the great peculiarity and importance of it, as contrasted with most of the causes already mentioned, is that it makes its chief appeal to love and hope, and not so much to the intellect. So it reaches, and suddenly converts multitudes that mere abstract arguments would not touch. Perhaps the chief power of work, in the conquests of early christianity, was its promise of victory over death. And so mighty was this for a time, that it made tender women strong, even in the presence of wild beasts in the arena, and turned the torture chamber and the stake into the very gates of heaven. But all this is now a far away tradition; and Paul's triumphant cry, 'To die is gain,' even when it falls on professedly Christian ears, finds little response in the hearts of those who mourn. 'Even as others who have no hope.' But to such of these, comes this new voice. It claims to be the call of friends who have just passed over. It is declared that death is only another birth—'A consummation devoutly to be wished.' To such as are believers it does indeed abolish death and give back the lost. No wonder then, that wish eyes look longingly towards it, and broken hearts are greedy for its promised balm. When it is accepted, the old faith fades away, because there is no place for it left. The new supplants the old; so it does not so much disprove the old theology as it dissolves and dissipates it. Then it is curious for the student of these things to note that none of the spirits are 'orthodox.' I have been greatly struck by the observation of this strange fact. Perhaps this accounts largely for the bitter opposition of the churches. Without some such consideration, it would seem unaccountable, that believers in apparently the same kind of happenings long ago, should so denounce the possibility of their ever happening again."

These are bold words and true. Spiritualism has without visible effort, dissolved the old creeds. It has been a mighty force working unseen, which, has through countless means, forced humanity out of the old roots onto the track of rapid advancement. No one has any appreciation of the influence it has, and is exacting. Mr. Savage points out what I have always considered the most wonderful feature of spirit communications, and of itself convincing evidence that their source was what they claim. I refer to the unity which pervades them all; they are not "orthodox," but from the beginning were in antagonism. The first rap was the knell of the devil and the fiery pit. It illuminated probation and the judgment day, and extended the chances for repentance unlimited after death. The communications, whether received through ignorant or cultured mediums, by raps in a cabin, beneath the shadows of the pines of Michigan, or written on scented paper, in a palace of the city, were alike in spirit, and impressed with thoughts in advance of the age. They were free, bold, uncompromising. This of itself shows that they emanate from an intelligent power superior to mortals.

The cause of church opposition is well stated; with the spirits returned to wipe the tears from our eyes, with the assurance that life is a continuity, that they have met no judgment, hell or heaven; that they are not lost; what becomes of the Christian scheme of salvation, planned and maintained for the special purpose of saving these lost souls? It is a chimera of the night, a dream of childhood, and has no place or part in the present views of nature and of man's relations thereto and to God.

MARIE—I am willing to marry you, Charles, even if you are poor, but do you think you can take care of me, anyway?

CHARLES—Oh, darling, with this strong iron arm raised to heaven I swear that I will support you always, even if I have to take in washing for you to do. And they were married.

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AMOS ADAMS,  
President of Board of Trust.  
J. J. OWEN, Secretary. jun9

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Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychical matters, wrote as follows:

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[Written for the Golden Gate.]

## Musings in Solitude.

BY N. F. RAVLIN.

I muse alone on pleasures dead,  
And think of happy days to come;  
I think of those who call dead,  
Whose weary march on earth is done.

I wonder if they are at rest,  
And do they know and love me still?  
Oh! do they live, and are they blest?  
And do their souls with rapture thrill?

"Thy trust oh, yes, I know 'tis true,  
For love immortal can not die;  
Nor spirit pass away like dew,  
Till lost amid the azure sky.

They are alive forevermore,  
Nor will they long remain unseen;  
Wide open will they swing the door  
And draw aside the mystic screen.

In living forms they will appear,  
With tidings from the world of light,  
While bright angels drawing near,  
Will be revealed to mortal sight.

Oh! happy days that are to come,  
Oh! joyous songs that shall rise;  
Good has the glorious triumph won,  
Man lives! the truth all recognize.

No more the tomb's dark portals fear,  
Nor feel cast down at thought of death;  
Life's joyous morning dawns with cheer,  
Inspiring all with living breath.

Gather no more earth's faded leaves,  
Seek not henceforth her withered flowers,  
But garner bright and golden sheaves,  
Then rest amid Elysian bowers.

DENVER, COLOR., Dec. 3, 1886.

[Written for the Golden Gate.]

## Love's Rebuke.

BY JULIA F. CHURCHILL.

A friend had injured one I dearly loved,  
And stinging her through her injured me,  
Sternly I said, I will heap coals of fire  
Upon her head, I'll not retaliate!

Ah, no! but with a loving heart I said,  
The inmost channels of her consciousness,  
And make her feel, through my sweet compassion  
Of speech and mien—by strong comparison—  
The base injustice of her wanton act!

Yet, lo! in I, I, I, I, I, I, I, I,  
I looked above for wisdom, strength and light.

And then, from off my pen, words swift and keen  
Portrayed the image of her character,  
Which I had treasured in my soul's ideal,  
Before death's false mask concealed the real.

All fair and good she was, and gracious, too,  
With gentle loving smile and willing hand,  
To help a friend in need, or minister  
With patient skill and care each day her household

Charge all cheerfully, nor ever murmur  
With impatient air at duties manifold.

With angel's touch, an image fair I drew,  
Revealing generously her heart's true gold,  
And held it up in love for her to view;  
And then I let her be the dire surprise  
Her wanton treachery had done to me!

I made her feel my sudden sense of loss,  
The pain and sorrow in my heart,  
That she so gently should have stooped so low,  
And thus have fallen from her high estate!

Within the soul whose love had loved her so.

But when I knew the message had been sent  
In sudden thought I followed on its track,  
And though I felt it was just and true,  
Through sympathy my sternness did relent:  
And 'twere possible I'd called it back.

"Too late!" my spirit cried, "it is too late!  
Your words were just! she needed the rebuke,"  
But oh! if her true self will feel the thought  
That underscores each line with trust love,  
My task hath not been vain, however wrought,  
And I can offer praise to One above  
Dec. 10, 1886.

[Written for the Golden Gate.]

## Orthodoxy.

How long will ye stand fighting every thing new,  
Believing all false you might know to be true?  
Why fether the reason of infant and youth,  
Instead of proclaiming God's freedom and truth?

Why stand ye in pulpits still preaching old creeds?  
Why seek ye to bind the God given mind  
To some old musty faith grown by your needs  
That ye know is not true or refined?

Why can ye not grow and new truths proclaim?  
Why stand ye with whips when his power is lost?  
Will you work for your church and creed long outgrown,  
And hold God's truth back at your peril and cost?

Why not fall into line, leave the hats and the ows  
To wander in darkness, if God made them so?  
But ye who have minds why not seek out the light?  
Come out, it is day! learn new truths and grow.

Remove the stone windows, let the sunlight shine through,  
There is something to-day for each one to learn;  
Leave the old outgrown past, turn your eyes to the light,  
Let the spirit of love and good will in you burn.

How long will ye stand in cowl and in gown,  
Decked out in the rags of a cheap crowd's clown?  
Why not step boldly out, seek the right and the truth,  
Before ye're forsaken by infant and youth?

Will you outrage the reason and stick to your text,  
Condemning this world, teaching hell in the next?  
Still holding the people will always believe,  
When to know is our right, you can no longer deceive.

Reason seeks every soul that is honest and brave,  
Truth is free for the king, the subject or slave,  
No priest, pope or church have more than their share,  
And perhaps they have little or none they can spare.

Come out in the sunlight, see, everything grows,  
Except your old fables that are now comatose;  
The only things real that seem without hope  
Are old musty creeds, Orthodoxy and Pope.

There's a truth, new to some, that grows brighter and higher,  
Full of beauty and love and angelic fire;  
It is this, my dear friends, that the spirit is free,  
"And those gone before" our guides here shall be.

[Written for the Golden Gate.]

## The Immortal Hope.

BY ELIZA LANE MARTIN.

Who has not in some day serene and bright,  
With sudden turn come dark, strong tempest met,  
That ushered in a black and rayless night,  
A night in which life's greatest light hope set?

The beacon light that led through all the years,  
A blackened man led in his grave to sleep,  
Hot eyes denied the luxury of tears,  
Gaze sadly on the white, cold winding sheet,  
And life seems made of sorrow and regret,  
And only life, when its great hope has set?

And who has not returned in after days,  
And stood beside that lonely, silent grave,  
And traced o'er the intervening ways,  
And lived again the pain that came to save;

And traced with subtle thought the loving hand,  
That shaped the grave and formed the sacred dust,  
And thanked the wisdom that could understand,  
The only method that could teach them trust;

The only way that to them could be given,  
The grand immortal hope, the given Heaven?

FITCHBURGH, MASS.

## "Our Relations to the Spiritual World."

[Light, London.]

*Psychic Studies* (No 6) contains an excellent article on "Our Relations to the Spiritual World," and another on "Spiritualism as a religion." Some examples:

"Our responsible relations with the spiritual world begin with the first dawn of consciousness, as embodiments of the Divine essence in an individuality which is the highest product of animal life that relates us to the spiritual, and in accordance with the conscientious performance of our duties towards ourselves, and our brothers and sisters in earth-life, shall we be prepared to accept the invitation to 'come up higher,' and share in the grand conditions of the celestial life when we pass out from this primary school."

"If the knowledge that the loving eyes of a mother or a father, a beloved child or companion, are watching us with tender solicitude is not a restraining influence from evil courses, and an incentive to a higher, purer life—is not an influence for good—then, indeed, may we ask what good is Spiritualism doing for us; we have not arisen above the restraining influences of fear into the realms of love, and perhaps need to be kept in the straight and narrow way through fear of the displeasure of the fabled, vindictive God portrayed by unprogressive theologians. To those who—by the exercise of their own reasoning powers—have rejected the cruel and irrational dogmas of theology, the knowledge of the possibility of communion with the spirits of the loved ones beyond the veil, leading to a realization of the great assistance and instruction to be gained through such communion, must be one of the greatest incentives to the cultivation of nobility of living it is possible to conceive of."

"We need not wait for death to unbar the doors to a higher life; it is here within our reach, if we will stretch forth our hand to grasp it. Purity of act and purpose is the Golden Key which will unlock the treasure house of the spirit."

And yet again:—"We are beginning to understand the laws which connect us with the spiritual infinity. We now know that, as are our spiritual aspirations and self-helps, so will be our invisible surroundings; and that it rests with ourselves as to whether our career shall be upward or downward, and whether humanity shall be better or the worse for our membership. It is to a right understanding and observance of the laws of inspiration that we are to look as the main helpers of our race. By these all who look upward may be so quickened in their intuitions as steadily to receive a conscious inbreathing of soul-lifting, Divine helps, not only from the Infinite Fountain, but from and through the hosts of angelic agencies whose joy it is thus to do the Divine will. For what nobler employment can there be for those worthy ones of the higher spheres—once faithful workers in the struggles of earth—than thus to come near to an earthly brother, and breathe into his spirit cheering words of comfort and strength? Do not all such still live and labor for humanity, and all the more faithfully as they become more elevated and God-like?"

This is pure and true Spiritualism, respecting alike the friends who have preceded us and the development of our own spirits: regarding with equal eye the life that now is as well as that which is to come.

"It appears to me," says the writer in the *Spiritual Telegraph*, "a perfectly clear and reasonable conclusion that the future life is, in its main features, a continuation of this—that is, of the spiritual part in this; and, strictly speaking, it may perhaps be said that all of the modes, manners, and customs of this life are *interiorly* here, and will exist as much hereafter as they do here; only their outward appearances, their husks, which we generally suppose to be the realities themselves will be left behind."

In an article on "Spiritualism as a Religion," quoted in *Psychic Studies*, Herman Snow, an old and highly-respected worker in the field of Spiritualism, answers to the question, Do you regard Spiritualism as a religion? very appositely:

"If by the phrase here used is meant some compactly defined system of worship, based upon an authoritative written word, then it is clear that Spiritualism is not a religion; but if, instead of such a philosophical use of the term be substituted, one that interprets religion as being in full harmony with nature and reason, then it is equally clear that our faith in its more enlarged and elevated phases cannot be separated from religion. For what is religion, rightly understood, but a just perception and use of the relations between the seen and the unseen, the finite and the infinite? In its primitive root derivation the word implies this. It is simply a binding together of the human and the divine, and a right observance of the obligations growing out of these relations."

Emerson was a grand, whole-souled Spiritualist. Hear him—"A man," he said, "who has read the works of Plato, and Plutarch, and Seneca, and Kant, and Shakspeare, and Wordsworth would scorn



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## A Word from Santa Cruz.

EDITOR OF THE GOLDEN GATE.

In this beautiful city by the sea, we find many things that give us pleasure. The lovely green hills, the exquisite flowers of so many varieties, and the grand old ocean with its majesty and power, and numerous other attractions, seem to hold us spell-bound with their charms. Amid all this loveliness we are trying to do our duty as an instrument of the spirit world. We came here on the 26th of November, and have occupied the rostrum in Unity Church every Sunday afternoon since that time with very good success, the audience increasing every Sunday. Dr. Dean Clark speaks in the same place Sunday morning and evening, so you see Santa Cruz is not spiritually dead. The good work is progressing here as well as in most places. We have been invited to do a work in Watsonville, but are not able to accept at this time. Many who are strangers to our beautiful philosophy, are enquiring of us the way, and we, in our humble way, try to point them to it, and thus fill the niche God has given us. We are holding weekly receptions in the spacious parlors of Mrs. J. L. Grover, like those we held in San Francisco. They are largely attended by a class of highly intellectual people, both Spiritualists and those who are not fully convinced of the truth. We feel sure we shall succeed in doing a good work in this way. We have been advised by our good guides to turn our faces southward in February, visiting all the principal cities in Southern California, and again meeting many dear friends we made on our journey to this beautiful land of sunshine. Our first visit will be to Summerland; from there we shall take pleasure in writing you, giving you our opinion of its advantages as a home of spiritual sojourners. I would not omit saying we are distributing the GOLDEN GATE among this people, and hope soon to be able to send some subscribers.

Yours for truth,  
EDITH E. R. NICKLESS,  
SANTA CRUZ, CAL., Dec. 17, 1886.

The great secret of happiness is to throw one's self into the circumstances that surround one.—Hare.

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